/482 cont./

faces and legs oiled in this way, which gives them a very strange reddish and shiny hue. This custom, which was already noted /483/ in the sixteenth century among the Tupinamba of the Brazilian coast, is tending to fall into disuse.

Roucou in paste form is kept in a small corn-husk bag (Fig. 139), /Fig. 139 appears here/ as is kalasapa, a substance composed of a mixture of roucou and pounded aroma seeds, which gives a violet color.

4. Jaguar fat (yaguapira) cures any "leprosy" (karatši) if one rubs oneself with it after heating it.

5. Iguana fat makes cramps go away and heals wounds. Its use is external.

6. The dried penis of a fox makes toothaches and earaches go away. For that it suffices to touch the ailing part with the end /Fig. 140 appears here/ of this member. The Indians consider it very malodorous and touch it only with repugnance. To avoid this inconvenience they provide it with a handle and shut it up in a bamboo case (Fig. 141).

7. Deerhorns heated and /Fig. 141 appears here/ applied against the neck will cure a stiff neck. The medical use of deer (wasu) horns explains the frequent presence of the horns of this animal in the archeological strata of the neighboring Andean regions. Some have thus been found in the ruins of the Alfarcito, in the Quebrada de Humahuaca (Debenedetti, 4, p. 21), at Tilcara (Debenedetti, 2, p. 232), at La Paya (Ambrosetti, 6, Fig. 235, p. 453), and at Tastil (Boman, 2, Vol. I, Plate XXIX, Fig. 78 f).

Horns adhering to a fragment of the skull and whose use could only have been magical or medical must be distinguished from the ones which the Indians work into awls. These instruments still have a ritual use and are reserved for piercing the lower lip of children when they are old enough to wear the labret. At least this is what Campana (p. 80) informs us. Besides, the Indians all have confirmed this detail to me. Formerly, the Tupinamba of Brazil practiced this operation with an awl of the same nature (see Métraux, 3, p. 105).

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757 824 16. Gonorrhea is treated with the boiled root of the mistol and tapir fat.

[237] 17. Earaches pass away if drops of chicken, beetle, and cicada fat are poured into the auditory canal.

18. The root of chirimoya del monte (aratibu) is a good antidote if one feels poisoned.

● 752 824 19. Snake bites lose their seriousness if one applies some of the herb uruuru, guaje, tobacco, or nicotine on the wound. The sap of the liana isipo-poro-mboyi, although poisonous, nonetheless constitutes an excellent antidote for the same cases.

752 237 20. By putting melted wax on the wound, you do not risk dying when a mad dog has bitten you.

21. Wounds produced by a sharp instrument heal if burned chicken feathers are spread on them.

757 22. It suffices for a woman to drink the powder of a shell in water to put her fallen uterus back in place.

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757 824 23. The red leaves of the añankamisa, iwira-ro (quebracho cacha) bark, the woody plant toba-pitše, taken as infusions, are as many remedies for fever.

[752] 24. Compresses of kaa-ruruntirái make abscesses burst.

25. In case of constipation it is good to drink the latex of the kaa-si (cardencha, lechetresna).

752 757 824 26. After any serious fall one must drink water in which one has made an infusion of a sort of vervain (kaimberai) pounded beforehand. The consequences of the shock will not be felt if one applies on the sore regions poultices made with this same plant carefully ground.

27. Recommended for spreading on sprains are cara guatá leaves or a thick glue obtained by boiling the bark of iwira-pitiyu-wasu. This substance is equally good for fractures.

757 824 28. The Chiriguano chew the bark of iwira-pitiyu-wasu to make their violent toothaches stop and to make their teeth more solid.

29. A cataract is doctored in the following way: One boils kuruwa leaves and bathes the patient's head with this infusion.

[237] Then one takes the gall from the dorado fish with pincers or

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757 824 237 some similar object and rubs the sick person's eyes with it until the cataract comes off.

30. The tannin contained in kurupaî bark is a disinfectant which hastens the healing of wounds.

752 757 824 31. The leaves of kurupaîraî (small sébil), squeezed and put into compresses on a tumor, act in a lenitive way.

757 824 [302] 32. The plant wambero (kind of purslane) is a laxative. It has a scarlet flower which girls dry and pulverize to be able to color their cheeks red.

33. Iwowi bark, pounded and roasted, is a good remedy for any pain affecting the limbs. The ash taken from the pips of this [752] tree hastens the healing of wounds.

34. Powdered inái seeds make teeth fall out.

35. The root of the isipo-poro-mboyi, ground and kneaded with salt and tallow, is an emollient which is spread on tumors.

36. When they feel pains in the limbs, the Chiriguano apply on the ailing part a poultice made of iva-wasu roots, crushed and roasted.

37. The seeds of the yandi-wasu, taken in doses of two or three, are a good emetic.

38. The sarái is a tree reminiscent of our walnut tree. Its inner bark yields a powder which is spread on skin eruptions.

39. A climbing plant called kaa-ruwa is supposed to have medicinal properties. /487/ It is taken in the form of an infusion, or poultices are made with it after it is pounded.

40. Another climbing plant, the kaa-tai (barba de chivato) is a very active caustic which can produce burns if the compresses made with its flowers, leaves, and twigs ground together and mixed with water are kept on too long. If the hands are rubbed with this plant, they become numb.

41. The roots of the shrub mboipina, well cooked, yield a broth which combats atrophy.

757 825 42. A species of bug (tambeyûa) is used in the native pharmacopoeia as a caustic.

757 271 43. The Chiriguano have great faith in the virtue of hot water. Every sick Indian has beside him a small vessel the size of an egg, full of hot water. Those who are attending him

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754 same meaning everywhere. In Europe the ignorant masses call
756 sorcerer or witch the man or woman who has made a formal pact with the devil; among the Chiriguano and whites of the Gran Chaco it is the man or woman who succeeds in curing illness or who is in possession of other prestigious abilities (2).

752 2. I know an Indian who treats snake poisoning
756 without using any medicine. He blows upon and rubs the bitten part, and it gets well with no
[825] other remedy. He catches snakes, holds them against his breast, puts them in his pockets, in his hat, and they do not bite him. I cannot explain this phenomenon.

773 But who was the father of sorcerers among the Chiriguano?
825 Guarerai, Indian, Iñeé iya vae, eloquent one, told the following
776 story: In a very remote epoch there was a general drought which
756 continued with the imminent danger of all the sown fields being
754 lost. When the cause had been discovered by the king of the birds, Güiraqué, the kite, organized a commission to the lord of rain, called Choncho, so that he might /147/ make it rain. But as the latter paid no attention to the king's embassy, he came personally to find out why and to punish his disobedience if he found him guilty. But the choncho answered that it was not up to him, but up to another bird called chena, whom King Milano confronted, and as he wavered when he denied it or tried to free himself of blame, suspicion was aroused that he was the author of so much evil, and as the evil-doer he was immediately run through by King Milano's lance.

787 This is a fable, but it is certain that the choncho is respected
825 and feared. If this small bird sings in an angry tone, it is a sign to the Chiriguano that evil will come to him, and then he commends himself to it and says: aguye ndepochi, cheru mi, tome taicó cavi; do not be angry, may everything go well with me. If it sings happily, the Chiriguano will be well received by his relatives and friends, and if the choncho says, To, To, it is a sign that wherever he goes he will find a lot of chicha, for which reason they never do any harm to this little bird.

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757 The Tingui is a large tree; with its bark tied to the belly, they cure incipient dropsy, which in their language is called Ipunga. Boiled mistol root and tapir fat cures gonorrhea. With chicken, beetle, and cicada fat they cure earaches. Only a few
•752 drops need be put in. For poisoning they use wild chirimoyo root, Araticu; for snake bite the herb called urururu, calabash, tobacco, and its nicotine. For wounds produced by a rabid dog, they use melted wax applied to the wound. If the wound was produced by a weapon in a fight, it is treated by applying burned chicken feathers to it. Finally, if in women the uterus becomes displaced, it is put back in its place by giving the patient ground shell drunk in water.

ooo These and many others are medicines that the Chiriguano use; I shall not make a list of the others because during my investigations I have come to realize that this is tied up with superstition, with which the witch doctors inoculate the sick (1).

1. It is not surprising that the Indians believe in the sorcerers, because even the whites let themselves be deceived by these impostors, who exist even among Christians.

Death and Funerals

763 When a Chiriguano is fatally sick, all his nearest relatives begin to gather, and, as the illness progresses, the distant relatives, friends, and neighbors frequently pay visits, while those nearby never leave the house where death will soon reign. If the sick person is a married man, the woman is continually at the head of his bed, holding him up on her knees, stroking his vigorous hair, and caressing his face, while furtive and silent tears slide /illustration appears here/ /291/ copiously down her cheeks, almost all of which come to rest on the dying man's shoulders or chest, providing him with a palliative for his pains, because he understands the misery which his wife is feeling and the way that she and his children, if he has any, will miss him (1).

1. When the woman is past 40, she sheds real

[Text continues on P. 393]

5:Nordenskiöld E-5,1(1908-1909, 1913) 1920
SF10 Chiriguano SF10
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way. The tipoys are, as a rule, woven. Tipoys manufactured in hammock-technique I know of only from the Siriono and the Ararandeuára (Tembé). These latter are also used as bearing-bands. Probably this is also the case among the uncivilized Siriono. Tipoys in this technique are probably earlier in origin than the woven ones.

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The word »tipoy» has also been used with another meaning, viz., for a band used to support an injured arm.[1]) A band or sling of the kind has exactly the same shape as an Indian bearing-band. Only once can I remember having seen an Indian with his arm in a sling like this. He was a Pauserna man.

»Tipoya» can also be interpreted »a kind of hammock».[2])

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The question is if the hammock has not also been suggested by the bearing-band. In the first place we must remember that Indians also in different parts where the hammock is unknown, are careful not to put their babies on the ground. Thus, the Yuracáre and the Chimáne who have no hammocks, use cradles of bark-cloth in which they suspend their babies. When the Mosetene woman goes to work in the fields with her baby, she puts it into a bearing-bag which she hangs up in a tree. COMINGES[3]) mentions that he saw among the Guaná Indians, who seldom use hammocks, a child which the mother had placed in a bag slung like a hammock. So it does not seem so very unreasonable to suppose that Indian women tried to use the bearing-band in the same way when the child had to be

[1]) [2]) I here give BRAZ DA COSTA RUBIM'S definition of the word TIPOIA »Do guarani tupoi, vestido de mulher. Tira larga tecida com palha de miritizeiro; grande camiza sem mangas feita do entrecasco de certas arvores de enlaçada e estopenta fibra; o lenço o tiracolo para descansar o braço; serpentina de rede carregada por dous homens.»

[3]) »En uno de éstos una mujer joven que parecía una criatura, pero que, acabando de dar el pecho á un niño completamente desnudo, y colocándole en una bolsa de red, que á manera de hamaca pendía de las *tacuaras* del techo.» P. 192.

[text continues on p. 68]